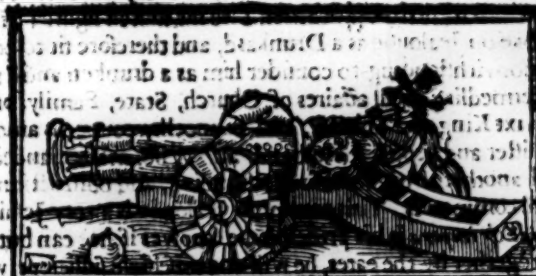


**Peece of Ordnance invented by a
JESUITE, for Cowards that fight by
Whisperings, and raise Jealousies to overthrow both**

**Church and State, which with the help of a private En-
gin in the Cabbinet Countsell, or Westminster Hall is
able to doe more mischief at twentie miles distance,
then a whole Regiment of foot Souldiers,
by the MUSEKET SHOT.**

Which grievance is by way of Remonstrance, humbly presented to the
consideration of the PARLIAMENT.



nothing more prejudiciall to your publique
affaires, then this information division amongst
your selves, or obstructions in the execution of
your commands; there is nothing more for-
merous, and encreases these then jealousie, a
wild Ghost which usually growes most in a
weake head, a cowardly heart, a spirit carried
with ill ends. Jealousie over our selves, if
it be not humorous, is a singular Watch-man,
but over others is *diabolus fructum*, a very devill,
that ill our absence, starts, jealousie when it passeth no further then the
understanding, or, as it is in these, residence, there may be all d' circum-
spection, or observance, a Jewell fit for a prudent man, for a wise man hath
his eyes always in his head. In this case its a Centinell upon the
watch.

Watch-Tower, it must keepe its place, and bee alwayes watchfull, but when Jealousie passes lightly through the understanding, and snatches a content from the Will, and falls upon the affection suddenly, it inflames them with feare, anger and indignation: so that now jealousie lookes no more through the Casement of understanding, but the colour'd Glass of passion, which transforms all objects into their owne hue: so that it is no more understanding that acts, but the luxurious passions feare, anger, hatred, revenge: these rule the intellectualls, not the intellectualls them. By this time you have the common Jealousie described, which seemes an *Ignis fatuus*, some metierall walking, running, madding, misleading fire carried about with the wind, rather than a focall, usefull, directing well commanded desire.

And now me thinkes I cannot but looke on Jealousie as a drunken Centipell got from the Walls into the Ale-House. Where as the vapours of the good Ale encrease, and ascend into his braine, he presently cries out at the sight of every Candle in the next Roome, or every Lanthorne that goes by the Window. ~~And now I suppose, a Jealousie is lighted.~~ By this time you may looke on Jealousie as a Drunkard, and therefore fit to be punished: Be pleased notwithstanding to consider him as a drunken and mischievous Kneve, intermeddling all affaires of Church, State, Family, practising to divide betwixt King and Councell, and Councell amongst themselves, Minister and Councill, Sergeant, and Wife, master, and servant, one friend, and another to beget misunderstanding, and obstruction in the execution of all commands. This Jealousie is a very Jesuite a Machiavile: ~~dissembling, and~~ *dissembling* he knows if hee can but devise set men once together by the eares, he will be mischiefe sufficient, which is the scope, and drift of this kinde of Jealousie. You shall finde that the Jesuite doth practise most upon the weakest heads, unⁿable he res, and hot spirits, finding such grounds moog apt to receive and nourish his rates. This Jesuite is not for publick attainders, commissions, accusations, or other declarations, but for whisperings, and private suggestions.

You shall seldom finde him appearing at the Councell-Board, but with the King at the Junctio, in his Privie Chamber, the Queens Bed-Chamber, the Garden, the Closet, the Close-Stooke, or such like places by whispering lying, slandering the Parliament, the Puritans, the Round-Heads for Treason, sedition, schisme, and not one true storie of a thousand, though confirmed there with many damnable Oathes, where none is present to answer him. You shall seldom have Jealousie appear openly in the houses of Parly publick information, but to the Lords severally or the Members of the house of Commons when they are walking in *Westminster-Hall*, at their dinner, or in their Chambers. This Jesuite comes with his Allegata, seldome or never with his *Probat*: *Multa dicit, nihil probat*. He will talke one houre, two three if he may be heard, and it may be not one true word all the while: but

such is the cunning of this Jipsie, that hee will first feele the pulse of every Lord, or of the Members of the House of Commons. If they be Prerogative men, then comes Jealousie whispering: take heed of such Lords, such Knights, such Burgesses: They would have the Kings Crowne a republicke no Monarchie, they would have the Kings life, staine his posteritie, cut him short of his revenue, his just, and undoubted power, &c. but how is all this proved? Surely, I have heard it by credible intelligence, men of qualitie. I have observed it by their speeches, and cariages which have implied by consequence (though never so remote) no lesse: And thus this juggling Sorpister (allow him to make inference) will prove, two Egges three, and white, blacke. If hee meete with a Pontificiall man, he whisperi unto him such Lords, Knights, Burgesses, are Anabaptists, Brownists, would have all Learning downe, Universities downe, no Religion, but their owne fancies, no preaching but in tabbes; and why so? Would they not have Bishops downe, Ceremonies, and booke of common Prayer downe *O wise Jesuit?* as though Religion might not stand, a well reformed discipline might not be, an uniforme confession of faith, a set forme of Prayers in some case to be used. Ministers stand, Learning (as much or more then ever) encouraged, and Universities stand without the helpe of *Archbishops, Bishops, &c.* without the helpe of Ceremonies, and our Booke of Common Prayer.

There is a way for all this which narrow eyed Jealousie, ignorance, & malice never yet peeped into. Another while this Jesuites bint goes to the Zealots for Religion and their Country, whispering in their Eares, such Lords, Knights, and Burgesses are not fit to be trusted, they are acquainted with Malignants, they have knined freinds, Malignants, they have servants. Soldiers not religious themselves no; so exact in their cariages: it may be in points of indifferency, differing from many pious and religious, therefore let them never be employed in any place of great trust. Now what ground for all this? why such a good man thinks thus of them, such a woman, such Souldiers and upon what grounds? haply upon the former, or none at all, cannot a man be an excellent man for government, for place of Command, and yet no exact man? as a man may be a Religious man, and yet no good Governour, no good Patriot, a man of no publique spirit (though all honest men would desire, all great men were good men, faithfull as *David*, Zealous as *Iosias*) but how comes Jealousie to know Gods peculiar secret, that this, or that man hath no truth of Religion, whiles he makes an open profession of it. May not a man be a true Christian and yet scandalous, yet it were to be wished all true Christians were beautifull and exact, alwayes of pious and conscientious practise, unto which Jealousie will never drive but rather deteye, men shew but one good worke that ever Jealousie did: 'Tis

charity that's sick in good works, and such a Charity as believeth all things, hopeth all things, it must be a Gospel like Spirit, a Christs Spirit, a Pauls Spirit, who became all things to all men, to win some that might draw men to Religion. Oh uncharitable scandalous, jealous! If thou canst not well prove what thou sayst, why dost thou lye, slander, and hide thy discovery under a cloake of Religion? If thou canst prove any materiall or notorious crime against them, without thou dost secretly accuse and censure why dost thou not bring thine Articles to the House of Commons, or the House of Lords, and there accuse them, or going bying forth thy witnesses or else give over whispering, for their acquaintance with Malignants who but hath some many, some more, some lesse. For kindred who but hath some notorious Malignants, for great men, who hath all right Christians for their servants, for Souldiers (though no good men, but would heartily desire all men were good) but Jealously? It haply thy ignorance, as much as malice. What is it that we fight for, and engage our selves for in the next, and most immediate place? It is not to feed the King, and Parliament together in obe, to maintaine the just power of the Kings biggest Court contrivable by none but God almighty, we trust on them under God as conservators, of our Religion, reformers of discipline, and determiners of it with the advice of judicious learned and pious Divines, protectors of our laws, liberties and estates, and is not God, and his glory the ultimate end of all these.

O blind Jealousie, If thou dost but see what we fight for in the immediate, and next place, It is the just power, and priviledges of Parliament, from it we must expect Religion, reformation, Lawes, liberties and advancing of Gods glory. None but blind men expect these from any particular instruments employed by both Houses of Parliament, therefore as long as these appointed by the Parliament are zealous Patriots, and true to their principles to maintaine the just priviledges of Parliament, we are to sitte to joyne hand, and hart with them when we have lested the King and Parliament in their just power respectively, from them we must expect direction in the matters of Gods Religion, Lawes and liberties, and unto them we must yeild active, or passive obedience, so that if any have given up their saith and names in solemne protestation, and Covenant for the defence of the two Houses of Parliament, and have discovered no revolt from their vow, we are to hide lovingly together, in one and the same common rode. If we meet with travellers of faire carriage, no necessary to enquire what ends, what business they have, of what judgment, and practise they are, but not to fall out by the way is the travellers duty. May it therefore please these Houses to follow the practise of our Saviour, when they meet with the unquiet and fiery spirits of the Sonnes of Zebedee, though Christs owne Disciples as chide them, discountenance them, and to marke such as make divi-

tion (as the Apostle speaks) to bring some to exemplary punishment, that all others may feare in that kind to worke misunderstandings, divisions, obstructions which in time may prove destructive. Let our bloody wefull experience speake, hath not the King hazarded himselfe, his honour, his Kingdomes by suffering this hellish Iesuite, Icalousie to lodge in his bosome, be pleased therefore in your excellent wisdom to prevent the Malignancy of Icalousie, this grand fury though transformed into an Angell of light, though habited like a saint, or a Statesman, as you love God, your selves, the Cause, the Kingdom. By your authority (I beseech you) crush this Cockatrice upon the first view of him, let him have execution, no reprove, requite Preachers to preach him downe in their Pulpits, as a principal service to Church and State, Ministers, and other Schollers to print and presse him downe, let charity love him downe, let all Christians through the Kingdom, Churches, families repent, and pray downe this hellish Monster which hath crept almost into all Societies from the Kingdom to the family, and hath almost bereft this famous Nation of life, and breath.

What halcion, and happy dayes should we promise our selves if we could but once see groundlesse Icalousie, and proud emulation by gasping, and breathlesse, would not the death of Icalousie be the immortality of a firme union betwixt us and the famous Nation of the Scots our Brethren, who have adventured their best blood for us? would it not rement the spirits of our ever Renowned *Loudons*, who have followed God fully, and for the saving of the Kingdom have gone on constantly beyond all president of their Predecessors, would it not beget a lasting peace betwixt us & the beyond Sea Churches of the Protestants, and a firme League against the Common Enemy, if we could see the law of love, which is the Law of our Saviours rule every where by serpentine wisdom, and Dove like innocency. The Lord God of love unite your Spirits, make you strong through the whole Kingdom in the hearts of all people against my Lord the Kings & all your Enemies, especially those that walke in the darke, and pretend to be freinds, whiles through Malignity, ignorance, or sinister ends, they neither seeke you, nor the common good.

And now will your honours not be offended, if I give you one instance

stance of the unhappy successe of Icalousie instead of many more
 which have or hereafter may happen if not prevented seasonably,
 when your singular wisdom, and care had associated *Warwickshire*,
Staffordshire, *Shropshire*, and *Worcestershire*, with the Cities of *Ca-*
ventry and *Litchfield*, under the Earle of *Denbigh*, for their mutuall
 strength, preventing the *Irish* from Landing, dashing Prince *Rupert*
 in the shell when he was in *Shropshire* (it was a right prudent device
 had it bene executed) who lets this noble Earle from putting his
 authority in execution, was it not Icalousie which starts up, and op-
 poses him with triks, and devises (of which you shall never find him
 unfurnished and sometimes under very specious pretences) till he
 was vindicated from dishonour in both your houses; what followes
 upon the opposition of this Earle, and the retarding of your and
 his designe into *Sallop*, but the incursion of the *Irish*, the overthrow
 of this unhappy, and most hopeful beginnings of prudent, and va-
 liant Sir *Thomas Middleton*, the plundering of one part of *Cheshire*,
 the subjecting of *Shropshire* to an heavier yoke then before;
 afterwards when the Commissioners of both Kingdomes (if I mis-
 take not) had a most excellent, and well studied designe for *Cheshire*,
 & *Lancashire* to yeeld a concurring assistance to the associated Coun-
 ties under the Earle of *Denbigh* for suppressing Prince *Rupert* (who
 had got by this time a considerable, and some what more formi-
 dable strength in *Shropshire*) and the said Earle with a body framed
 as was advised, was to fall on Prince *Rupert* in *Shropshire*, and to pre-
 vent him from *Cheshire*, and *Lancashire*, being unplundered Counties
 who doth, who dare retard this designe in the execution, but impu-
 dent Icalousie, in what Shire this Egge was layed, and hatched,
 I know not, but God knowes, only the consequence was sad
 enough to those bleeding Countiees of *Cheshire* and *Lancashire*,
 witnesse such a Generall destruction of the Parliaments
 freinds in their Estates, witnesse the inhumane cruelty of the bloody
 Prince, and the bloud of many men, women, and Children as have
 there suffered: Wheresoever the Egge was layed, the bird hath bin
 very unhappie, and propogative of its owne kinde, and of many sad
 stories about the encrease of Prince *Rupert*s Army: God prevent more
 of them. I hope in time the wisdom of your Honours will find out

the Retarders of your Councells, and Commands from action: If the miscarriage of *Lancashire* was in the Earle, or the *Lancastrians* themselves, or others, I am confident the bloud of that Countie pleades not for them, but cleeres your honours in point of Justice, care and prudence, and the Commissioners of both the Kingdomes. Onely give mee leave not to deceive my selfe with jealousie about the good Earle whiles I inveigh against it in others. The testimony of your honours satisfied me concerning him at the first, till I should be informed otherwise by as good authoritie. His owne worth, parts and patient bearing all affronts much satisfied me: His former adhering to you in the generall. Notwithstanding temptations from Wife, Mother, Kinred, and great ones at *Oxford* (which might happily have shaken the greatest Cedar in *Lebanon*) make mee think, I may better trust him, then some never blown upon with the wind. But now me thinks many shold bee undeceived, & couzened no longer with me Jesuiticall spirit of jealousie, whiles you see the Earle raise such a pitie little, considerable Army out of the dust with small encouragement and money, and manage them so well as to take *Rusbell*, put assessments upon that part of *Staffordshire*, affront, and baffle the Kings Horse, though upon great odds and disadvantage on the Earles side, relieve *Wem*, take *Alcester*, since relieve it, and take *Chelms* House: In all which God hath seemed to looke on the Earle, as though he were no malignant. May it please your Honours to pardon mee, though I expresse not my name: happily I may the better discover this spirit of jealousie immediately working to know my name, by which I may also more easily finde out his Ghost where hee most lodges and haunts: In the meane time I am not ashamed of my name nor of the truth and sincerity of my heart in this Remonstrance. Accept this I beseech you from him with a Candid interpretation, who presents it in all humilitie to your Honours, prayes daily for you, grieves when your instruments bellow for want of integritie, judgement, resolution or experience faile you, heartily wishes your Country Committees were for quality fitter, though for number fewer, and (if it bee lawfull without lawcinesse and offence) I desire your Honours would be pleased

pleased to excuse Capitaines from their daily sitting in your Countie Committees, considering it takes them off from their practical duties, wherein they are sufficiently raw, they study their places daily. Besides it layes a temptation upon them (though good men) to lay burthens upon the people, & to dive too deep into the Countie pocket: at least wile it exposes them to scandall and censure, and leaves a bitter disaffection upon mens spirits against them. Bee pleased also to make the authoritie of your Countie Committies more familiar, and cleare to the understandings of all men; that wee may then better know how to observe and obey; as whether it be of the same latitude with deputy Lieutenants, for raising men and money according to the L^{ts} Lieutenants directions by commands received from your honours, (a dignitie and trust which hath heretofore beene acceptable to ingenious Knights, and Esquiers, though now not so mean and undeserving men) or else bee larger to L^{ts} and made the hands of the L^{ts} R^{ts} D^{ts} Lieutenants, and Generalls, to intermeddle in Church affaires, and turne them upside downe as they please, and sequester Church livings to their secular use, giving some small exhibition to Curats according to their discretion. Or whether to raise by assessments more then may bee needfull for the publike service, of the place, to use your best friends harshly, and to deale gently with Malignants if related and acquainted with some of the Committee. Wherein if your honours be pleased to make a Declaration, of the sence of both your Houses, and give encouragement to the subject, that your cares will be apt to the oppressed (if they complaine upon good grounds) and that you will pardon neither any of one Committee nor others if they have transgressed the Laws of God, the lawes of the Kingdom, or extended your Ordinances above reason, or your intencion: You will overcome more a world of Jealousies, and prevent this dangerous and dangerous subdivisions, and burne the hearts of all your subjects to the heart of one man, and encourage your petitioners, and may thinke of your choicest, and most constant friends to pray for reward of your honours publike revailes care and faithfulness for to Evermore.